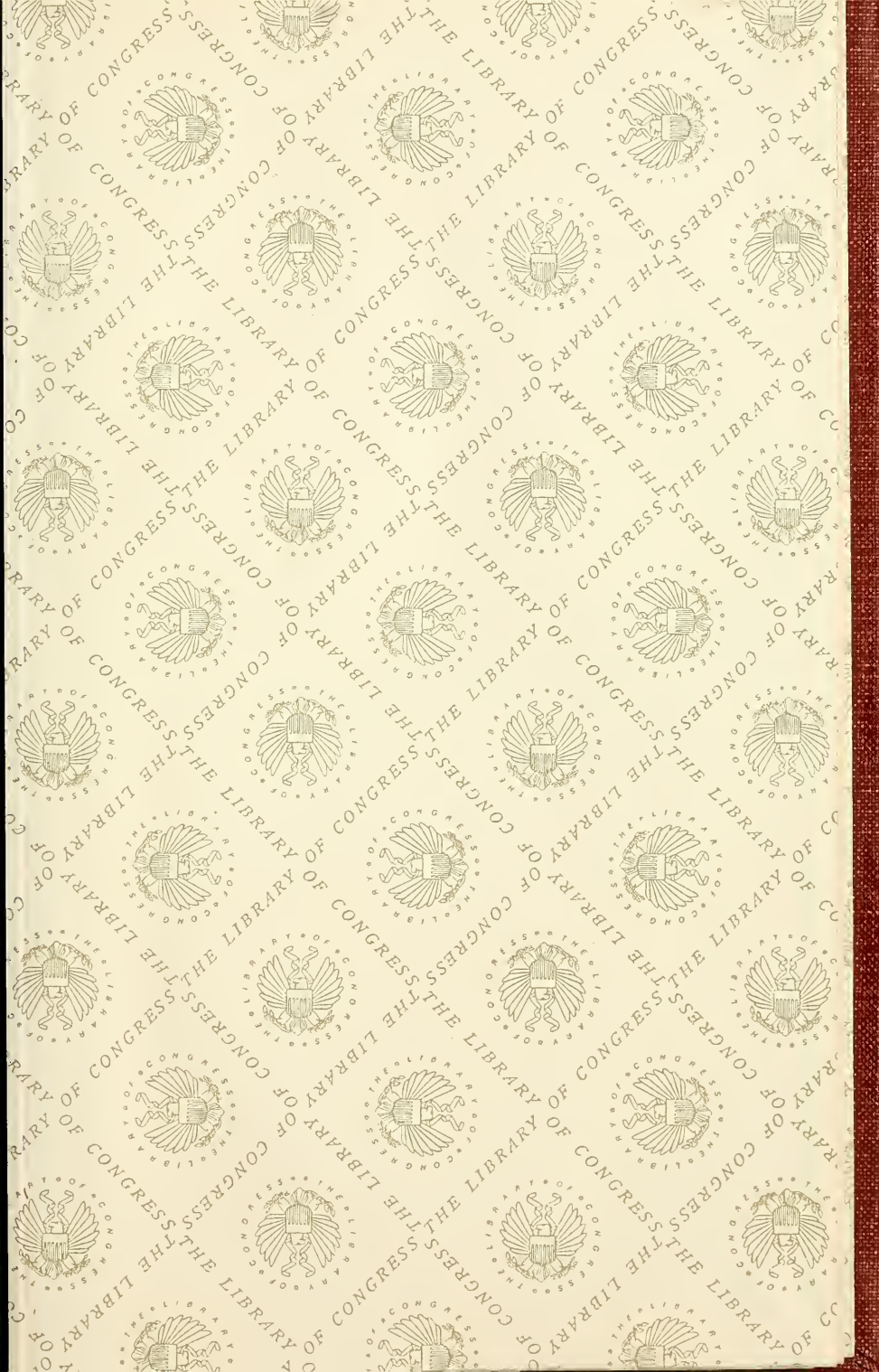


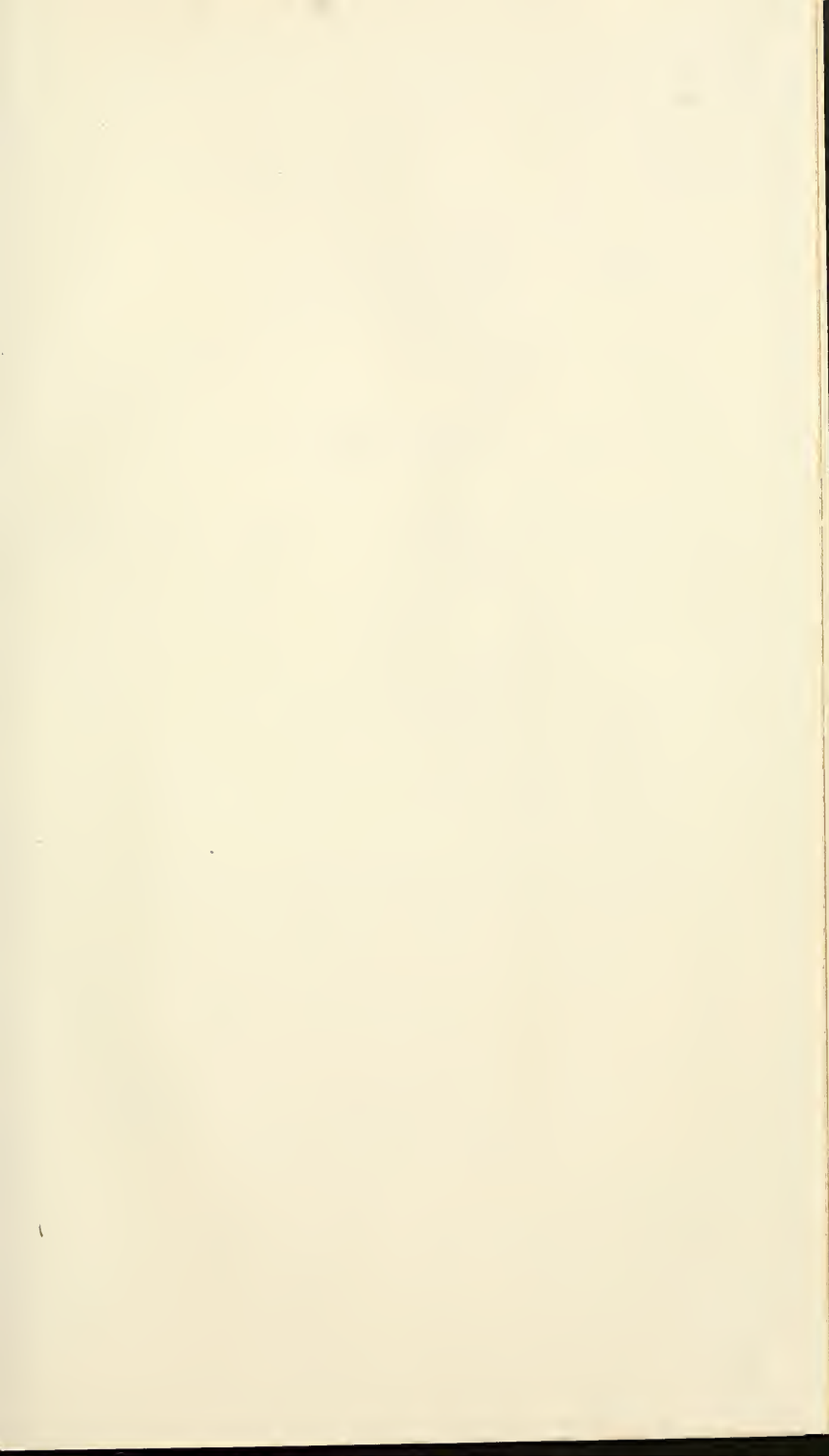
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PAPER
ON
THE STANDARD OF
NATIONAL EDUCATION.

BY

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Maria Georgiana (Shirreff) Grey, Mrs. William Grey.

READ AT THE MEETING OF

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A P A P E R

ON THE

STANDARD OF NATIONAL EDUCATION.

Read at the Meeting of the British Association, Bristol.

IN the paper I had the honour to read before this Association last year I pointed out the necessity of studying education as a science. This year I wish to draw your attention to some practical considerations arising from the scientific view of education, and of these the most important seems to me that which forms the title of my paper, *i.e.*, the Standard of National Education, or, in other words, the ultimate aim we propose to ourselves in the education of the nation, and towards which all its separate parts should lead up as means to an end. In my former paper I defined education to be 'the direction given to the development of the whole human being, by the external influences brought to bear upon him, aiding, arresting, or distorting his growth;' and the same definition may be applied to national as to individual education. According to this definition, the term 'National Education' will include all instruction from the elementary school to the university, all the direct moral and intellectual influences brought to bear on childhood and youth, in home and school life, and the indirect, but often more powerful influence of the associations and habits which are the unconscious and involuntary result of the social atmosphere which surrounds us,—the physical, moral, and intellectual conditions of the time and country in which we live, the station we belong to, the habits, beliefs, prejudices prevalent in our immediate section of society. No one will dispute that the two former elements in national education, the instruction and direct influence of home and school, are within our control, and can be deliberately guided towards a chosen and defined result, but the latter, the indirect influence of our sur-

roundings, may seem to result from general conditions as independent of our will as the changes of the atmosphere. It is, however, just on this element, variable and uncontrollable as it seems, that a standard of national education, if we had one, would exercise a most powerful influence. For in every nation, every class of society, every profession having any vigorous life, we find an ideal of what the nation, the class, the profession should be, which affects every individual composing them, and which, from being constant and universal, while all other influences are more or less variable and individual, is the most powerful agent in moulding character and influencing conduct. The most unimaginative of human beings is swayed by this ideal which is embodied to him in the public opinion of his class, his set, or his profession. It is the unwritten law of life; governing it far more effectually than any written code and enforced by social pains and penalties far more certain and more dreaded than any legal judgment. The actual practice will inevitably fall short of the ideal, but there is a general tendency towards it which keeps the deviations within certain limits, below which none can fall without coming under the social ban.

Some such ideal does, in fact, exist in the different classes of society with regard to education as to all other requirements of social life. The question I wish to bring before you is what in each case decides the standard; whether it is an adequate one, judged from a general, not a class, point of view, and whether the principles of education, derived from the study of it as a science, would not supply us with a standard universally applicable, which might become the ideal of national

education and raise both its theory and practice out of the realm of unreasoning custom and fashion to that of national and well-grounded method.

We have not far to seek for the determining causes of the existing standard of education in the different classes of society. From the highest to the lowest its ground is a certain fitness to the position in life of the children to be educated. The estimate of what this fitness consists in, varies considerably from generation to generation. The feudal baron, as we all know, took pride in his ignorance of all clerkly arts, and would as soon have thought of sending his sons to any school but that of arms and knightly exercises, as of making them hucksters or labourers. His representatives of to-day go to school and college as a matter of course ; and the supposed acquisition, at least, of scholarship and culture, is an essential part of the fitness for their station, which is the standard of education of their caste. The education of women and of the poorer classes has in the same way been entirely guided by this standard of fitness, which has necessarily varied with the state of society. The daughters of the feudal baron before mentioned were trained in all sorts of housewifely arts, including some simple medicine and surgery, which their modern representatives would despise as too homely, or maybe unfeminine ; while from the latter is required an amount of literary and artistic accomplishment,—or its seeming, at least, as in the case of their brothers,—which would have been deemed preposterous by their more remote ancestresses, and contemptibly flimsy by the dames of Queen Elizabeth's time, who learnt Greek and Latin, and read Aristotle and Cicero, before it had been discovered that solid knowledge was more dangerous to feminine worth and grace than a smattering of desultory information and accomplishments never really accomplished.

The education of the labouring classes is entirely a modern growth, and in England it has had to fight at every step against the notion of its unfitness for their station in life. In every discussion on the subject, in and out of parliament, as to its quantity and its quality, this is the standard always referred to ; and the question turns not upon the value of the education in improving our human

material, but upon how much or how little can be given in the humble position of the recipients without danger of setting them above it. In spite of the passing of the Elementary Education Act, there is still a large minority who hold any instruction beyond the three R's a dangerous gift to the poor, and its possible inconvenience to their betters a sufficient reason for withholding it. Of course it is understood that education in every class shall include moral and religious training, and that the young of both sexes shall be prepared to obey the code of morals, and accept the religious creed of their family and section of society. But in all classes alike, we shall find it governed by temporary and adventitious circumstances, having no reference to any general, and still less to any scientific principle. I think I am fully borne out by the facts when I assert that, for the immense majority of the nation, of the highest as much as the lowest, the idea of education, as the systematic development of the whole nature and powers of the human being as such, irrespective of class or sex, as far as nature and circumstances permit and the equally systematic preparation of the young to use the powers so developed in the performance of their duties as human beings, as members of a family and of society, is absolutely non-existent, and when put before them, will rather be condemned as theoretical and doctrinaire, or, at best, be regarded as a counsel of perfection too high for ordinary practice than accepted as the true standard by which all educational efforts should be measured, and which public opinion should be educated to recognise and enforce, as the standard of national education. Confirmation of this fact, if any be needed, may be found in the contemptuous treatment by the House of Commons only the other day of the proposals of the Government to endow a Chair of Pedagogy,—why could they not call it Educational Science?—in the University of Edinburgh, which caused it to be withdrawn without a division.

No wonder that when the highest council of the nation rejects with derision the idea that education is either a science or an art in need of professional exposition, and does not even condescend to look abroad and notice the fact that the chair, considered so unnecessary in Edinburgh, exists in every

German and Swiss University ; that the ordinary public should know no better, and still trust the training of their children to the ignorant treatment they would not tolerate for a moment in the management of their crops or their cattle.

I will proceed now to point out what from the scientific point of view, which takes human nature for its basis, should be the standard of education in its three great divisions,—physical, intellectual, and moral. In each of these divisions we find a certain hierarchy of powers, and a proportion between them, the observation of which is essential to harmony of development. If this be lost sight of, the result is more or less of disproportion. Let us begin with physical training. If any one set of muscles is exclusively developed without due attention to the exercise of all, and especially to the healthy action of the vital organs, the lungs and heart, not only is the first element of beauty, proportion, sacrificed, but strength, vital power, is sacrificed with it. We may have, as is seen every day, with our imperfect and unscientific methods of physical training, the arm of a blacksmith and the leg of an opera-dancer, with a flabby heart and a narrow chest. The Greeks possessed this standard of physical perfection, expressed it in their art, and worked up to it in the training of their youth. We have their statues, to preserve it amongst ourselves, and resources of medical and anatomical knowledge and appliances far beyond any they possessed. Why should we not make it our ideal also, and work up to it? Why should we not aim at beauty of form and grace of action as they did? Assuredly we do not undervalue them now; and in our public schools and universities the games and the boating, which are amongst the best means of physical training, hold a higher place in the estimation of the pupils themselves and of the general public than the studies for which schools and universities exist. Would it be much more expensive and more troublesome to make our drill, our gymnastics, our athletic sports, our calisthenics—to use the absurd word adopted for bodily exercises in girls' schools—parts of a really scientific physical training, steadily directed to obtaining not only strength which means health, but the grace which makes health and strength beautiful, and re-

ducing to a minimum weakness, disproportion, and awkwardness? I do not suppose that we should create a population of Apollos and Dianas, but we should greatly increase the number of healthy, active, well-grown, and graceful men and women; and we may take encouragement as to what can be done in this way, even in a short time, from the transformation in daily operation amongst us, of the loutish, round-shouldered, clumsy recruit, into the lithe, springy, erect Life-guardsmen, the observed of all observant nursery-maids. It is to be borne in mind also that such a national standard of physical education would indirectly act upon more than the school training. It would give importance to the conditions of healthy development before and after, as well as during, the school life of the child, and scientific unity to sanitary legislation, by making every step a means towards the same end, the physical improvement and perfection of our human breed, so infinitely less regarded hitherto than that of our cattle.

Let us pass on now to intellectual training. Here I expect to be triumphantly told that standards are not wanting, since examinations are the order of the day, and success in passing them, that is, in coming up to the standards they prescribe, the inevitable portal of almost every profession. Allow me to point out, however, that these standards, in every case from the elementary schools upwards, test only the necessarily fragmentary bits of knowledge acquired by the pupils or candidates submitted to them, and cannot in any sense be taken as standards of intellectual development. Such a standard must be sought, as in the case of physical training in the constitution of human nature, and must measure not knowledge, but intellectual power. Here also our ideal must include not only development but harmony, that balance of the intellectual forces in their due relation to each other, which is the essential condition of soundness of mind. To develop exclusively one set of powers, or allow one or other to get the ascendancy when it ought to be subordinate, is as destructive to mental as to bodily health and perfection. We shall discover their natural order by looking to the supreme end of intellectual life, which is right reasoning; the discern-

ment of the true relations to each other and to ourselves of the objects and persons making up the world in which we live. I am aware that some excellent people think reasoning a recondite process only carried on by philosophers, and that others consider it a dangerous and presumptuous exercise, overlooking, in their timid or indolent refusal to use the light God has given them, that what they term the pride of human reason, is humility itself, compared to the arrogance of human ignorance. But, whether we like it or not, it is, in fact, as impossible for our minds not to reason, *i.e.*, draw inferences, right or wrong, from the facts presented to us, as it is for our lungs not to breathe; only the defects in our breathing are at once recognised as disease, requiring cure, whereas the defects in our reasoning are seldom recognised by ourselves, at least, until they produce the unpleasant results of failure or disaster; and not always even then, for only minds of rare candour admit that their misfortunes are the natural fruit of their blunders, not of their ill-luck. Assuming, then, the supremacy of reason as our intellectual ideal, the standard of intellectual education should be the formation of sound judgment, which, exercised on common things, is no other than common sense, and in the region of abstract thought is the discovery of truth. I need scarcely point out that this standard is thoroughly practical, since the exercise of judgment is the necessary antecedent of all deliberate action,—action neither automatic from habit, nor simply impulsive, but rational; and it must be allowed that no end can be more practical than to direct intellectual education towards the production of rational beings. How to attain this end, how to make all our appliances for intellectual training, from the three R's of the elementary school to the sixth form of the great public schools, tend towards it; how to choose the subjects to be taught and the methods of teaching them, having regard to the age, the opportunities and the intellectual development and characteristics of the pupils, so as best to exercise the faculties concerned in reasoning, observation, comparison, analysis, combination, inference, and thereby make the small modicum of knowledge, which is all that at most can be given in school,

serve the double purpose of placing an instrument in the pupils' hands and teaching them how to use it; finally, how so to conduct school examinations from the lowest to the highest, that they shall test the strength and accuracy of reasoning power, not the mere quantity of facts and processes retained by the memory,—is a problem, or rather a series of problems, which I humbly think can be solved only by the study of education as a science. I think I may appeal, without fear of contradiction, to examiners of every degree, for professional and academical as well as general education, to bear out my assertions that they are not solved yet, and that the development of intelligence producing a high average of reasoning power is not the general result of our present systems of education.

I have not mentioned the universities or other means of higher education after school-life is ended, because their office is a different one. Knowledge, which in schools must be treated as a means to train intelligence, becomes in the university an end in itself, and yet should be made by university training, or whatever answers to it in the lives of men and women who cannot enter a university, the means to another end not less worthy,—culture, that refinement of mind and taste produced by familiarity with the highest forms of thought, and the most perfect modes of expressing it. Although it may seem presumptuous to tread on ground so ably pre-occupied by Mr. Matthew Arnold, yet, in addressing an Association specially devoted to the investigation of physical science, and at a time when the paramount interest of those investigations, and the demand for practical utility, are apt to make people look upon culture as mere ornament, very charming, like good manners, when people have time for it, but like them quite useless for the business of life, it may not be superfluous to show that culture has a real educational value, and imparts a finer edge, as it were, to our mental tools, apart from mere polish. Its grace is, indeed, beyond the reach of the many, as much as the grace of fine breeding, but some of its most precious fruits, appreciation of beauty, an enlarged mental horizon and purified taste, rejecting whatever is meretricious and exaggerated, may be won by all who have any leisure at all, and care to spend

it in making acquaintance with our noble English literature. And if such culture does not pay in cash, it pays in enjoyment ; it makes the mind rich with great thoughts and beautiful imagery, though the body may dwell in a garret,—riches which no moth can corrupt, or thieves break through and steal.

The higher state of culture which should be reached through the systematic training of our Universities raises the mind to a higher level, and not only gives a finer taste by acquaintance with the best models, but a larger knowledge of human nature, of the play of human thought and passions under different circumstances, which excludes crudity of judgment no less than crudity of taste, and affords to the reasoning powers that exercise in the balancing of human probabilities, the weighing of evidence coloured by human passion, which is the principal office of judgment in the actual relations of life, and which cannot be got out of the study of physical science dealing with the invariable laws of matter, and admitting of proof by experiment. I may mention that our greatest statesmen have been men possessing this form of culture, and the fact that it is obtainable only by those who have means and leisure is one of the strongest arguments for an aristocratic as against a democratic governing class.

This culture was the paramount object of the founders of our universities and of the schools intended to prepare for them, and their whole system was directed to attain it through the study of classical literature, the only literature which then existed, and therefore the only, as it still is the best means of culture. Notwithstanding many modern innovations and additions, the original object is still the predominant one. Is it generally attained? I will not venture to answer that question, but will leave it to Mr. Matthew Arnold and the university authorities themselves to decide whether high culture is the general result of an education begun in a public school and ended at Oxford or Cambridge ; or whether, as I was assured not long ago, by one who had good means of judging, hundreds of young men leave our Universities after taking their degree, without the slightest tincture of any culture at all. Assuming the notoriety of, at least, very common failure, let me ask if these things

could be, if we had, first, a high national ideal of culture as the necessary crowning of the educational edifice, giving us a standard which must be approached by every man and woman laying claim to high education ; and, secondly, a science of education, by which we might discover and rectify those defects in our methods of teaching which so often waste the twelve years of boyhood and youth spent at school and college in grinding the dry husks of classical learning without ever getting at the rich kernel within.

We come now to moral training ; and here let me point out that the order I have followed is not an arbitrary but a natural one, for the physical life is first in order of time, then the life of intelligence, and lastly, moral life, which, according to the purely scientific analogy of evolution, would justify us in classing it as the highest. In the moral as in the intellectual nature of man we find a hierarchy of powers, and one having a rightful supremacy over the rest. This is the power we term conscience,—the voice within, which pronounces some actions right and others wrong, and determines the obligation expressed by 'I ought' or 'I ought not' In the establishment of this rightful supremacy, uncontested as soon as it is fully comprehended, lies the ideal of moral education. To teach 'I will' to wait upon 'I ought ;' to bring up the child to his moral manhood when he becomes a 'law unto himself ;' and his appetites, desires, affections, are made subject to his righteous will ; this is the paramount object of moral training, the standard by which to measure its success or failure. I will not enter upon the troubled ocean of discussion concerning the origin of this moral sense, or the reality of free-will. It is enough for my purpose that in practice and by the universal consent of mankind, we do acknowledge the existence of conscience, and the responsibility of every sane human being for his obedience to its law of right and wrong.

Here, at least, it will be justly observed there can be no want of a standard. We have that of Christianity which permeates the moral atmosphere of the country and forms the unconscious basis of moral life, even to those who reject or ignore its authority. We have the laws of the land enforcing by pro-

hibitions and penalties certain broad outlines of morality, and we have public opinion commanding and forbidding actions in a region law cannot touch. Except by the lowest outcasts of society, these obligations of duty are universally recognised; and every child who is taught at all, is taught that he has some duty towards God and his neighbour, which includes, at the very least, the obligation to be honest in word and deed. And yet, who can look abroad upon society and say that it is practically governed by this ideal, or gives its awards strictly according to its standard? If we may trust an authority which certainly no one will accuse of want of knowledge of the society it condemns, or of any femininely narrow and squeamish standard of morality, it would appear that our standard is sinking to a level scarcely sufficient to keep society together, and that practically no high moral ideal exists among us. This is what the *Times* says in a leader of the 11th of this month: 'There is not an observer of human affairs who has not been disposed to give a portentous significance to scandals when they become so great and so numerous as to arrest and monopolise the attention. Scandals we expect, but not that they should eclipse all that is good in the world, and become the rule rather than the exception. . . . It is a simple matter of fact, that these last twelve months have been marked by a succession of disgraceful scandals. . . . They are scandals in the very matter upon which we most pique ourselves. There is increasing audacity, increasing greed, increasing fraud, increasing impunity; and these are stimulated and fed by increasing indulgence and ostentation. . . . Without reference to any one case, or any one class of cases, we cannot help thinking that the police and assize reports exhibit an increasing amount of the crimes arising from self-exaltation, self-confidence, self-indulgence, and uncontrollable "will," as it is called, but which is not "will," but the very contrary of it—mere passion.' This is a terribly severe verdict; but after making every allowance for the difficulty of fairly judging one's own time, enough remains to show that our professed ideal and standard of morality, is not our practical and efficient one, exercising real sway over men's thoughts and conduct. How is it to be made

efficient? How is our universal teaching of morality to be rescued from its present impotency, and carried from the region of barren precept to that of practical application to the duties of life? How can we secure to conscience the supremacy *de facto* which it has *de jure*, writing upon it this law:—that self-mastery in obedience to duty is distinctively human, and self-indulgence bestial? How can we create the second nature of habit, which will keep conduct steady in the groove of accustomed right-doing even when passion is blinding reason and silencing conscience? These are questions, on the solution of which the honour and prosperity of the country in the future manifestly depend; but how are they to be solved except by that deeper knowledge of the springs of human action and the means of working them, which only a science of education, in other words, the applied science of human nature, can supply?

There is another branch of education which deals with the religious element in our nature, the latest developed of all. It is potentially the noblest, for it is that by which we conceive, and love, and worship the Divine, and walk by faith in the invisible and eternal, but it is also the root of our worst evils, superstition, fanaticism, and bigotry. Over this element, education, working through our earliest associations, through the teaching of the pulpit, of home and of school, through direct and indirect influence incessantly exercised, wields almost unbounded power; and it has a professed ideal and standard generally accepted as of divine authority. The standard is the standard of Christ, love to God and love to man; the ideal is the life of Christ, an ideal so divinely lovely, that shining through the clash of hostile creeds, and the disfiguring mists of superstition, it draws after it, with invincible might, the hearts even of those who least acknowledge its divinity. Yet, if we look round on this Christian nation, so apt to boast that the true light shines upon it, and to thank God that it is not as other nations are, shall we find love to God and love to man the prevailing characteristics of our religious life, attesting the success of our religious teaching? There are so many other causes of its notorious failure than that which it is the special business of this paper to point out, *i.e.*, ignorance on

the part of the teachers, of the human heart, and how to sway it, that I should not have touched upon the subject except to point out that intellectual and moral training are most powerful factors in religious training, and that their standard will inevitably react upon the religious standard. When our national and practical standard of intellectual education is the power of sound judgment in the discernment of truth, and of our moral education, the sovereignty of conscience, we shall have laid the best foundation in human power, for religious education up to the Christian standard.

All that I have said hitherto applies equally to both sexes, and is based upon the human nature common to both. The standards of intellectual, moral, and religious training I have endeavoured to set forth, are the same for all endowed with reason, conscience, and the capacity for religious emotions. But as the education of women has been, and is still, almost universally placed on a wholly different level from that of men, and as, after all, women make up the half, or rather more than the half, of the nation, a paper on the standard of national education would be very incomplete without some special mention of the standard of education for women. Strange, and not less sad than strange, to say there is no general ideal of what a woman should be, of what constitutes perfect womanhood. There is an immense deal of talk about women being womanly, and being trained into good wives and mothers, but men's minds seem in the haziest condition regarding the qualities which constitute true womanliness and go to the making of a good wife and mother, and still more as to the training required to develop them. Practically there is no standard of education for women, above that of the elementary schools, and the whole subject is still in a chaotic state, tossed on the horns of every variety of opinion, from that which measures their every claim by the convenience and pleasure of men, to that which concedes to them perfect equality with the other sex. And yet a noble ideal of womanhood, raising a high standard of womanly worth and dignity, is the very salt of a nation's social life, which, if it lose its savour, society grows corrupt, and slowly rots to

the core. Vague, incomplete, and inconsistently acted upon as it is, there can be no doubt that the English ideal of the purity and sanctity of home presided over by the wife and mother has preserved whatever there is of sound and wholesome social life in the country. But there are signs abroad of a change for the worse even here. In the same article I quoted before, the *Times* lays upon women much of the blame for 'that boundless and ruinous extravagance which introduces all the vices, and disables all the virtues, even to decay and extinction.' I think it may be fairly doubted whether the sums lost in one season at play or on the turf, not to mention other roads to ruin, by husbands and sons, would not cover the expenditure on dress and entertainments by wives and daughters for half a lifetime; but there is no question that the example of self-indulgence, of love of pleasure sweeping out of sight the serious duties of life, given by women from whom greater self-restraint, a higher sense of duty, are always expected, is a fatal encouragement to masculine license. Considering, however, that although there is no avowed and accepted standard of education for women, the unavowed, but not less powerful standard, held up expressly or impliedly before them from the cradle upwards, is to please men, and that they learn from their earliest experience that men, as a rule, are best pleased by the external shows of beauty, dress, and fashion; most easily won by the 'giddy heed and wanton cunning' of coquetry; most effectually repelled by any independent exercise of thought and judgment, I confess, the wonder to me is, that they are as good as they are, and that there is still so much sound-heartedness, truth, and obedience to duty left among them. None the less do we urgently need a high national ideal and standard of education for them. Not long ago Professor Max Müller said to me, 'The future of England depends upon its young mothers, but how are they to be educated?' Is not this a problem worth solving at any cost of thought and study; and can there be in the whole range of scientific investigation one more worthy to occupy our ablest minds, or whose right solution is of more importance to the welfare of the nation and of the human race?

I have done. Let me only strengthen

my plea by words of greater authority than mine : ' Nations,' says Mr. Matthew Arnold, ' are not truly great solely because the individuals comprising them are numerous, free, and active ; but they are great when these numbers, this freedom, this activity, are employed in the service of an ideal somewhat higher than that of an ordinary man taken by himself : not only the greatness of nations, but their very unity, depends on this. In fact, unless a nation's action is inspired by an ideal commanding the respect of the many as higher than each ordinary man's own, there is nothing to keep that nation together, nothing to resist the dissolvent action of innumera-

ble and conflicting wills and opinions.' To these words based, not on theory, but on the history of the decline and fall of nations, let me add this practical comment. Of all ideals giving a nation unity and greatness, the most powerful is a high ideal of a national character, of what its men and women, its gentlemen and gentlewomen, should be; and of all sciences giving us command over the forces of nature, none is so important as that which will give us command over the forces of the human heart and mind, and enable us with approximate certainty to educate the nation up to its ideal.

MARIA G. GREY.

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